St JOHN'S REVIEW

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HONG KONG

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St. John's Review

ORDER OF CONTENTS

	Page
The Dean's Letter	45
Notes and Notices	46
The Dean and Mrs. Temple	48
Bishop Binsted of the Philippines	48
Hong Kong Christian Organisations I	50
Round the World of Church Music	54
The Month's Feasts	57
The Dying	65
St. James' Settlement	66
Letter from London	67
Correspondence	68
Michaelmas Fair	69
Lenten Sermons	70
The Librarian's Page	71
Christian Verse II	72
The Children's Corner	
Wopsy: I. Taking Charge	74
Children's Church	76
From the Register	77
Sidesmen's Rota	78
Electoral Roll	79
Cathedral Activities	81
Cathedral Kalendar and Music List	inset

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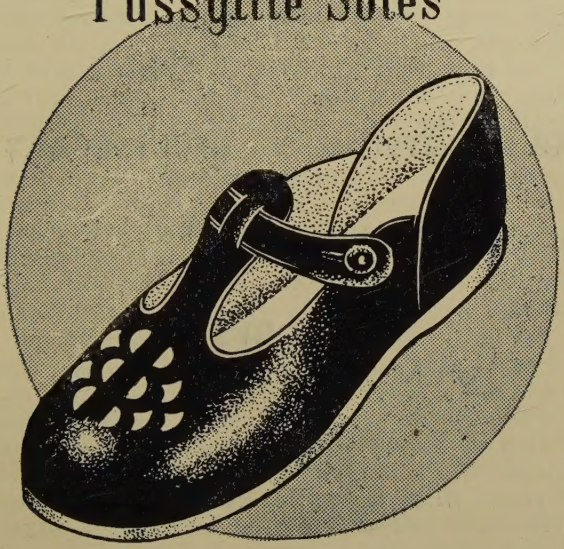

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St. John's Review

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THE DEAN'S LETTER

MANILA FORTNIGHT.

IT started with the most comfortable flight with the Royal Air Force to Clarkfield where I was met by an American Major Chaplain who drove me straight to the MacIntyres' house by the river in the middle of old Manila. This house of the manager of the Hongkong & Shanghai Bank is one of the few old charming Spanish houses left in the city, with a punkah which is pulled by hand at large dinner parties; large old fashioned rooms look out over the quiet broad lawn. It was from this house that Os and Hazel Skinner were married many years ago. I had a week of wonderful hospitality there and was able to attend meetings of the Episcopal Church Convocation that week; including the Bishop's dinner which was given on the lawns of St. Andrew's Seminary under garden lights and a clear warm sky. The occasion was a memorable one, being in Bishop Binsted's last year. A priest of the mountain province presented as a gift from his parish his ancestral shield, head axe and spear, telling the Bishop that thanks to him, he and his family had no longer any need of these.

On Sunday I preached at Holy Trinity Church and met some old Hongkong friends during coffee on the "breezewalk", so aptly called. The Council of the Church in South East Asia assembled on Monday and started work on Tuesday. It was a privilege to listen to each bishop from Rangoon, Borneo, Singapore, the Philippines, Hongkong and Korea give a candid, realistic and yet confident report of their problems. One could feel the conference growing together each day in unity and understanding of purpose; it was a great moment when stirred by the moving speeches of clerical delegates from Singapore and the Philippines, the Bishops decided that they should go ahead in exploring the possibility of an Anglican Mission to Thailand, staffed and run by Asians as a Mission to Asians backed at the start by the unfailing generosity of the Protestant Episcopal Church. Each Bishop is under-staffed and under-financed in his diocese, and yet saw this was a challenge to advance, which must be taken. All through the Conference we were delighted to have Bishop Binsted looking so well after his operation, showing such statesmanship and patience in all his suggestions. Bishop Lyman Ogilby could not have slept more than a few hours the whole week, as he organised transport for us hither and thither, and then produced full, complete and clear minutes each morning of what went before. At the end of the week we were able to join in a festival of Witness with the Philippine Independent Church which broke its allegiance with Rome at the time of the Philippine Revolution. Like the Anglican Church it failed to get reformation under the authority of Rome and so had to break away, but none of the Spanish Bishops went with it, and so for many years it remained without valid orders although Catholic in faith, until in 1948 on a clear statement of orthodox faith, Bishop Binsted and two other Protestant Episcopal Bishops were authorised by the American House of Bishops to

ordain as deacons and priests and then consecrate as Bishops three of their bishops, and from these three, valid orders have been conferred on the whole Church. The two churches are growing together all the time and it is hoped that inter-communion will come in God's good time.*

On Sunday morning at 8 a.m. we attended the Pontifical High Mass of their Church in the open, also attended by General Aguinaldo, the first President of the Philippine Republic. He was dressed in ceremonial barong tagalog which to western eyes looked like an embroidered shirt which was not tucked in, and through which braces are clearly visible holding up the trousers. The emphasis of the church is very much on liberty and freedom and it was stirring to be again amongst a real reformation of vigour. In the evening there was an immense procession of witness, with each parish providing members of every organisation with their banners. All the clergy were present; the domestic prelates were there in glorious and wonderful colour. I learnt that Canons and Deans are domestic prelates and felt envious for the gaiety and colour of their robes. I noticed my counterpart, the Dean of St. Andrew's Seminary was not to be outdone, and had cast some purple about him. There were bands, with beautiful drum majorettes leading and directing them in front, and then behind a veritable forest of Bishops in mitres. In case anyone in Hongkong should feel that this was very High Church, I myself felt I was again back in the heart of Lancashire, the Evangelical north of England with their great Whit Monday walks.

One charming touch was that as the forest of mitres ascended the platform, a fanfare of trumpets went off, and rockets and fire-works shot into the night sky in every direction. The congregation at this service consisted of many thousands, the procession took one hour to pass one point, and at the service the atmosphere was sincere, reverent and united. The Philippine Independent Church is vigorous and growing and deserves our prayers.

It was a great distress to step out of the plane on return to learn of the death of Mr. Harold Swabey. We were planning only a fortnight ago to invite him to become a regular Server at the Cathedral, knowing how constant had been his attendance at Christ Church in the past. To Mrs. Swabey, Rosemary and Roger we extend our deepest sympathy and will sustain them long in our prayers. I may well not be here when the time comes for Mrs. Swabey to return to England. I tremble to think how we shall do without her quiet constant unremitting work for the choir every week, sewing, making and repairing robes; her regularity on Sundays, her absolute reliability and punctuality in everything she undertook for us, whether in the working party, Michaelmas Fair or choir parties. Every church depends so much on its Mrs. Swabeys and we thank God for all she has done for us.

* An article on the Philippine Independent Church appeared in the August 1956 issue of *St. John's Review*. Ed.

NOTES AND NOTICES

We are very sorry to say goodbye to:

Mr. G. Williams
Mr. C. Masters and thank him for his help in the Male Voice Choir
Mr. D. Firmin and thank him for his help as a server
Mr. M. Dellingpole and thank him for his help as a server and sidesman

Master Peter Raine and thank him for his help in the Choir and Scouts
Mr. & Mrs. J. Dekker
Mr. & Mrs. J. F. Follett
The Hon. & Mrs. T. L. Bowring
Miss J. Walker
Mr. & Mrs. J. J. Jolly
Mr. & Mrs. C. Wilcox and thank him for his help in choir and for all Mrs. Wilcox's help

We wish a good leave to:

Mr. & Mrs. J. Shorten
Mr. & Mrs. E. M. Giles
Miss Dora Wei
Mr. & Mrs. Pakenham-Walsh

We congratulate:

Mr. Robin Hutcheon and Beatrice Greaves on their engagement
Mr. & Mrs. A. E. Shave on the birth of a son
Mr. & Mrs. L. G. Stringer on the birth of a daughter
Mr. & Mrs. P. Ruffles on the birth twin daughters

We welcome back to the Colony:

Mr. & Mrs. E. B. Teasdale
Mr. & Mrs. J. W. Dodd & Miss M. Dodd
Mr. & Mrs. P. A. Lee Vine
Mrs. A. D. Scholes
Mr. & Mrs. Johnson-Hill

On page 79 you will find a form of application for enrolment on the electoral roll of the parish, together with a list of the qualifications for enrolment. It would be a great help if every one who is qualified would fill in the form and send it to the Cathedral Office.

WOMEN'S WORLD DAY OF PRAYER

The Committee of the Women's World Day of Prayer, extend an invitation to all women of any Nationality or Denomination to join in the Women's World Day of Prayer Service to be held in St. John's Cathedral, on Friday, March 8th, at 3.00 p.m. Please come yourself and bring a friend.

"From the dawn of the day, among the islands of the Pacific, till sunset over the islands far west of America, is 40 hours. During these hours, as the Day advances round the world, millions of women in 143 countries are united in common witness and worship".

We in Hong Kong are a link in this chain of Prayer encircling the world on this Day, will you show by your presence at this Service, that you wish our link to be a really strong one.

The theme of the service will be "Who shall separate us from the love of Christ?"

After the Service tea will be served in the Cathedral Hall.

THE DEAN AND MRS. TEMPLE

Our dear and grateful wishes for a most happy and absorbing leave go with the Dean and Mrs. Temple, Mina, and Stephen. All they have done for us here in the Cathedral, in their home, and in many contacts with the Chinese Church in the community is beyond estimation.

They have shared fully in the life of this place. They know most deeply what personal loss and sorrow means, and how it may with God's help be suffered and accepted. They go back to be refreshed and strengthened by entering for a few months once more into the common life of Church and family and nation of their home land. We all look forward most eagerly to their return.

R.O.H.

BISHOP BINSTED OF THE PHILIPPINES

The Right Reverend Norman S. Binsted, Bishop of the Philippines has decided to retire in March of this year owing to ill-health. Bishop Binsted is well known to many of us in Hong Kong and will be much missed.

Bishop Binsted has been in the Philippines since 1941, when he came from Japan to become Acting Diocesan. Word finally reached him from Bataan in the early months of 1942, after the American troops had evacuated Manila, that he had been elected as the Missionary Bishop of the Philippines. He was in Manila for the whole war period, continuing to guide the church in the limited way possible at that time, until he was interned. When

he returned after a rest in the United States in 1946, he faced the fantastic job of rebuilding the churches and institutions, almost every one of which had been destroyed. Only recently was that job finished.

Perhaps the most remarkable development during his episcopate has been the growth of the Filipino clergy group. When the war broke out, there were only three ordained Filipino, two priests and a deacon. To-day there are over thirty, as well as three Chinese priests. The size and strength of St. Andrew's Seminary guarantees that the rolls will continue to swell in the years ahead, providing opportunities for expanding work on all fronts and preparing the church more and more for the time when it will be truly Filipino-led.

One of the projects closest to the heart of Bishop Binsted has been the construction of the new St. Luke's Hospital in Manila. After shepherding the development of the plans for some years, it will undoubtedly be a great disappointment for him not to be able to preside over the completion of the work. A succession of delays has set the time schedule back, and the work will not be under way for several months, according to reports. When the hospital is completed, however, it will serve well as a meaningful symbol of the episcopate of the man whose heart was so bound up in it.

The South-East Asia Episcopal Church Council which has just been meeting in Manila.

Standing (L. to R.)—The Rev. E. G. Longid, The Rev. E. Jaboh, The Very Rev. W. S. Mandell, The Rev. Canon P. I. S. Baboo, Mr. K. C. Tsang, Mr. J. Leong, Mrs. R. O. Hall, Mr. S. Aquino, The Very Rev. The Dean of Hong Kong, The Rev. W. N. Cheung, The Rev. T. Choi, The Rev. R. Koh, The Rev. Canon Sverre Holth.

Seated (L. to R.)—The Right Rev. J. Aung Hla, Assistant Bishop of Rangoon; The Rt. Rev. N. E. Cornwall, Bishop of Borneo; The Rt. Rev. H. W. Baines, Bishop of Singapore; The Rt. Rev. R. O. Hall, Bishop of Hong Kong; The Rt. Rev. N. S. Binsted, Bishop of The Philippines; The Rt. Rev. J. C. S. Daly, Bishop in Korea; The Rt. Rev. A. E. Chadwell, Assistant Bishop in Korea; The Rt. Rev. V. G. Shearburn, Bishop of Rangoon; The Rt. Rev. L. C. Ogilby, Assistant Bishop of The Philippines.

HONG KONG'S CHRISTIAN ORGANISATIONS — I

(This is the first of a series of articles on the Christian Organisations of this Colony. It is rather shocking how little most of us know about the work of the Christian Churches in Hong Kong)

THE CHURCH OF THE GOOD SHEPHERD, KOWLOON

The Anglican Mandarin-speaking Church.

THE need for a church service in Kuo-Yu (or Mandarin, which is spoken by about 85% of the total population of China) became apparent in Hong Kong when large numbers of Chinese came to the Colony from the North in 1938 when Japan occupied most big cities in China, and many Christians of all denominations were in this mass migration.

To shepherd Kuo-Yu speaking churchmen, the Bishop started services in their familiar tongue in his Chapel in 1938 and later in the year transferred them to Christ Church, Kowloon, where most of the new arrivals

were residing. Christ Church is an English-speaking Church, and time was fitted in for a celebration of Holy Communion in Kuo-Yu on Sunday mornings between services in English.

This group grew bigger as it became wider known, and by the end of 1941 there were about 80 regular worshippers with 150 on the roll. It came to a sudden end when Japan invaded Hong Kong on December 8th, 1941. In the damaged service record book there is an entry of the service held on Sunday, December 7th when Mr. P. Pennyfeather-Evans, the Commissioner of Police, spoke to the congregation. He rushed off directly after the service in response to an urgent message. The gathering of that memorable Sunday morning little dreamt that a full scale war would break out early the following morning.

When Hong Kong was liberated in August 1945, all energy among Christians was concentrated on the rehabilitation of the Churches: English or Cantonese-speaking. Most of the sojourners returned to their native heath, hence the revival of a Kuo-Yu service was deemed not necessary, at least there was no urgency in so doing when concentrated attention was required in other directions: who would have thought that history would repeat itself in such a short cycle as ten years? The years of 1948-49 witnessed another in-rush of refugees (rich and poor) from the Mainland. Some old leaders of the group who had worshipped at Christ Church before the Japanese occupation returned and they requested the Bishop to revive the Kuo-Yu services. The first service was held at Christ Church on June 12th, 1949. It then became necessary to ask the question: should we continue merely to hold Services in Kuo-Yu to meet the temporary need, or should we have a Kuo-Yu-speaking Church? The answer to this is the decision reached after much prayerful study and discussion. The following factors all contributed to the decision:—

(1) Kuo-Yu is becoming more widely spoken in all cities, and taught in most Chinese schools in South East Asia.

(2) A good number of families from the North are now domiciled in Hong Kong.

(3) Hong Kong is an important centre for travellers to and from China by land, sea or air, and the numbers of Chinese Christians passing through the Colony and making short stops are bound to increase as world condition improve.

(4) The community built up around the Kuo-Yu Service at Christ Church found their activities thwarted by the lack of facilities. It had not been possible to start a Sunday School for the young, week day services or gatherings and evening services on Sundays. The full expression of Christian activities could only be made effective by a centre, which the congregation could call their own.

These shortcomings found sympathy from Sister Churches abroad, the Protestant Episcopal Church in U.S.A., the Church of England through the North China and Shantung Missionary Association and the Anglican Board of Missions, New Zealand, all of whom gave financial help by way of gifts and loans. Members of the local congregation worked hard to raise funds by promoting sales of work, etc. By these means we accumulated sufficient funds to cover the structure of the Church.

The name Muk Oi Tong (Church of the Good Shepherd) is taken from an old magistrate's Yamen in Shensi Province. The Chinese characters are copied from the stone tablet above the magistrate's front door. The old Chinese magistrate's confession of the deeply spiritual nature of Government was carved in stone before Christ was known in China, but not before

The High Altar of the Church of the Good Shepherd

THE FLOCK OF THE GOOD SHEPHERD

The four clergy in the centre are, reading from left to right, the Rev. Charles Long, Deaconess Molly Rudd, the Rev. J. C. L. Wong and the Rev. Walter Hsi.

our Lord Jesus Christ was in China, for Christ is He by whom all things were made and in whom all people live and move and have their being.

So the Hall of Shepherding Love becomes for us who know the Lord Jesus the Church of the Good Shepherd, and this Church of the Good Shepherd is to be our first national language Church, a continual reminder of the twin nature of Church and nation, as the two hands of our Maker for the shepherding of his peoples.

The Foundation Stone of the Church was laid by the Rt. Rev. Horace B. Donegan, Bishop of New York, during a brief visit to the Colony, and the Church itself was completed and dedicated on November 23rd, 1955 by Bishop Hall.

James Wong, the Father of the Church, retired from his post as an engineer in June, 1956, and left the Colony for an extended visit to his children and his wife's family in England and Australia; and Deaconess Mollie Rudd was transferred to Singapore a month or two later, leaving Charles Long of the Yale in China Association and Walter Hsi to guard the fold. Walter Hsi was advanced to the Priesthood during the summer, and since September, 1956, has served as Priest in Charge. Walter was one of the first lay leaders recruited and trained by James Wong, so it is almost true to say that his responsibilities have grown at almost the same rate as the Church's opportunities. Few new congregations can point to a "son of the parish" as their priest in charge less than a year after the erection of their first building! Walter is a graduate of Diocesan Boys School and St. John's University, Shanghai; he holds a Master's Degree in Business Administration and received all his theological training locally under the direction of Bishop Hall.

The "Shepherds" have grown steadily in numbers since they have found a home of their own. The attendances at services has doubled in a year but there is still "no waiting for seats"! A steady stream of baptisms and confirmations has been nearly balanced by the stream of older members leaving the Colony for study abroad or to make new homes in America. We have not been able as yet to start our special mission to Shantung policemen, but we have begun a good Sunday School, a flourishing kindergarten during the week (in rooms that are also shared with a section of St. Timothy's primary school) and a recreational and relief programme for the many slum children in our immediate neighbourhood. Plans for the establishment of a Church primary school are under discussion.

Midweek there is a Bible class and an Enquirer's Class, and three or four times a year some special study series. We constantly find former members of the Church in China who have just learned of the existence of a congregation worshipping in their own dialect. New Asia College is not far away: one or two of the faculty and a group of students have recently begun to take an active part in our Church life, the start, we hope, of a ministry to students, most of whom speak Mandarin, in Kowloon.

Because we are a "language" Church our members are scattered far and wide throughout the Colony. Many of them attend English or Cantonese services most of the time, but it is surprising how many of this group still look to the Good Shepherd as their real church home, come when they can, and make generous donations whenever a financial appeal is sent out. Fortunately numbers are still small enough to have strong "family feeling" in the congregation.

There is little doubt that this specialized ministry is deeply appreciated by a group whose spiritual needs are not easily met by other Churches in the diocese. The Church of the Good Shepherd has been built largely by

their own patience, faith, persistence and sacrificial giving. And its roots are going deeper all the time.

What of the future? Our little Church is perched on the edge of a noisy, dusty quarry, and hemmed in by the tenements of the poor. Within a few hundred yards several huge housing projects are going up and will bring many new families to our doorstep Only blocks away is Kowloon's largest concentration of schools. There is not another Church building for a mile in any direction!

The Shepherds will be busy, God willing, for many years to come, and only begin to touch the opportunities for Christ's service in such a location.

CHARLES LONG.

FROM

ROUND THE WORLD OF CHURCH MUSIC

A tour by the
Director of The Royal School of Church Music

Mr. Gerald Knight

Hong Kong.

IN the air to Hong Kong, from a temperature in Thailand in the nineties to a maximum of 52 degrees in Hong Kong. It was fun to be greeted by a charming Chinese lady, Miss Cecilia Cheng, who had spent two years studying with us in Canterbury, and a real delight to hear her choir of seventy singers in St. John's Cathedral. Also, it was more than usually interesting to me to hear choirs singing parts of the Church services in Cantonese, and to note how easily that entirely monosyllabic language fits our Anglican responses, chants, and hymns. In this it differs markedly from Malayalam, which I met earlier at Kottayam, and which just didn't fit at all.

Singapore.

Another change of climate; this time from 52 degrees to nearly 100 in the short space of six hours when I flew from Hong Kong to Singapore with a brief stop at Saigon. The Cathedral of St. Andrew has a large and efficient choir mostly made up of Europeans but, at a suburban church where the lady organist was attending a course at Addington Palace, Croydon, there were a number of Chinese Christians singing.

Malaya.

Visits to Kuala Lumpur and Penang in Malaya followed, and were most enjoyable. A former chorister of mine at Canterbury Cathedral was making headlines in the Malayan papers at that time by volunteering to go into the jungle without food supplies to prove that it was possible to survive there by living on the food that could be shot or caught. I hope he succeeded, but I was on my way to Australia before his fortnight's undertaking was due to be completed.

* * * *

The State of Church Music.

What was the state of church music in the various places I visited? It varied widely from very good to very bad. Where it was good the credit mostly belonged to the organist and choirmaster; where it was bad the blame did not always rest with him; often he was the victim of circumstances: he was doing the job inadequately equipped, and his lack of training was more often than not due to the absence of facilities for obtaining it. Where the music was bad the blame could sometimes be laid to the charge of other people: the clergyman, diehard members of choirs, or an ultra-conservative congregation.

Miss Cecilia Cheng

Choirs: Boys, Men, Women.

The absence of boys from many choirs and, even more, the presence of elderly women, resulted all too often in a poor supply of choirmen and, when there were choirmen, they often lacked the confidence and the competence which come to those who have served as boys in a well-trained choir. A completely new outlook on the obligations of choir membership appeared to be needed in many churches, where a kind of freehold (terminable only by death) seemed to exist; in one church the senior pair of sopranos were eighty-two and eighty-four years old. In many choirs the average age was over sixty and, in some of them, young people were not welcomed.

Need of RSCM Influence.

A reading of RSCM *Principles and Recommendations* is the first step, yet to be taken, if many clergymen, organists, choirmasters, and choirs are to root out many of the bad habits and customs which mar so many of the services I attended. Many things which I heard left me speechless, for I had not met them anywhere in my life. Indeed the RSCM's influence needs to be ever more strongly felt, especially in theological colleges, for the clergy all too often need help and guidance in discharging the responsible and difficult task of ordering public worship aright.

Headquarters Students.

One of the most gratifying impressions of my tour, was of the wonderful work being done by those who had studied at RSCM headquarters, whether in Chislehurst, Canterbury, or Addington. All around the world, without exception, I found them exerting a beneficent influence on the music of their own and neighbouring churches. I couldn't help wishing that there could be very many more of them, and I am glad to say that a number of young men and women from various parts of the Anglican Communion will be studying at Addington during the next few years. They need the help which Addington uniquely can give, and often it is the lack of money alone which prevents suitable students from coming. Ways and means must be found to bring more and more potentially good church musicians to Addington for training. When students do come from overseas, they benefit so much that, on their return, they often stand out as beacons in an otherwise dreary field of church music. Very many more such beacons are needed, for large areas of the Anglican Communion lack good leaders of church music.

Trained Church Musicians Needed.

If more trained church musicians can be found, and if greater attention can be given to the training of the clergy in the discharge of their musical responsibilities, a transformation can be effected within a few years. However much the RSCM is needed in the British Isles, its help and guidance are even more needed overseas. Those who have the true interests of Anglican Churches everywhere at heart will pray earnestly and work for them. 'The harvest truly is great, but the reapers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest'.

GERALD H. KNIGHT,
Director.

10.9.56.

THE MONTH'S FEASTS

Saint Patrick

(March 17)

circa 389-493 (?)

THE patron saint of Ireland has for centuries been so widely woven into the national consciousness that a generic name for an Irishman has been Paddy.

St. Patrick

St. Patrick and the Irish are inseparable. Yet after all Patrick was not Irish, but a Briton, and Eire must own that her beloved apostle came from the land she has most hated. Surprisingly little is known of him historically, and there is much confusion of fact; the endless contradictions and baffling chronologies of the many "Lives of St. Patrick" are in all probability due to the fusion of two Patricks into one. The first Patrick is Palladius, a Gallic bishop ordained in Auxerre and commissioned by Pope Celestine for work in Ireland, where he arrived in 431 and worked for thirty years until his death, when he was succeeded by our Patrick. Many problems are simplified when this explanation is accepted.[1]

He was born at the very end of the fourth century, his father Calpurnius being a Roman citizen of sufficient standing and education to be a town councillor and a deacon. They lived on a farm, and diverse are the conjectures as to the locality: it may well have been around Glastonbury. The family had been Christian for some generations, Patrick's grandfather was

1. The Two Patricks. A lecture by Thomas F. O'Rahilley, 1942, Dublin Institute for Advanced Studies.

a priest; according to his confession, Patrick as a boy lived with as light a hold on religion as most boys do, though few grieve for it later as he did. But God worked on him in one of His normal ways. When he was sixteen years old he was captured by a party of Irish raiders, who took him as a slave to a chieftain of the west of Ireland. He was made a herdsman, and for six years, he tells us, he looked after flocks in the wood of Foclut near to the sea, which is located by the latest authorities as being near Killala Bay in Co. Mayo. Here in the long, lonely hours of shepherding was the solitude and silence in which he could turn to God, find Him and grow in union with Him; the heathen surroundings sharpened his belief in and need of the Holy Trinity, so that ever after this was his deepest devotion. Then came a night and a dream, in which a heavenly visitor told him, "Lo, thy ship is ready", though not near at hand. At once he escaped and tramped many miles across to the south-east coast, where, sure enough, he obtained a passage, though without means to pay for it.

After many adventures he was safely back with his family in Britain, but he was always unsettled, haunted by the thought of the Irish heathen; at last he had a decisive vision in which he heard the voices of the unborn children who lived near the wood of Foclut by the western sea, calling him to come and walk once more among them. To their salvation, then, he dedicated himself, and returned to Ireland. The narratives are confused, and the chronology so chaotic that it is impossible to say with certainty when he was ordained; it is likely that he went to Ireland as a layman, found that he could make little headway, and went to Gaul, where he had stayed after his slavery, for ordination as deacon, priest and bishop. He certainly spent some time in the famous monastery of Lerins probably when one Faustus, a Briton, was abbot, returning to Ireland as primate in 461.

The Saint decided to begin his campaign for the conversion of all Ireland by confronting the High King with the challenge of Christianity, so he and his few followers came to Tara, the great high place of King Laoghaire's dominions and the centre of pagan worship, and there pitched their tent near the royal dwellings. It was the time of the most important heathen festival, a central ceremony of which was the quenching of fire on every hearth, when everyone waited in darkness for the rekindling in the king's hall, from whence brands were taken to renew all hearths. But that time happened to be Easter Eve for the Christians, who, either knowing or caring nothing for the heathen rite, kindled their holy flame, the Paschal fire which announced the beginning of the Resurrection festival. So it was that when, in obedience to the royal edict, the countryside lay in darkness, a sudden shaft of light appeared from the intruders' tent. Who would dare disobey the High King? His wizards warned their lord that if this intruding light were not at once extinguished it would never go out, but would itself vanquish the Kings of all Ireland. "That must not be: we will go and slay the man who kindled the fire". The chariots were yoked, the King and his chieftains went forth. But Patrick had both the power of God's presence and the personality that could halt men in fury; the result of that night's conference was not death for the Christians, but peace.

It was after this encounter that he composed his hymn called "The Deer's Cry".

"The Deer's Cry

"Christ to protect me to-day against every poison,
Against burning, against drowning, against death-wound,
So that I may have a multitude of rewards—
Christ with me, Christ before me, Christ behind me,

Christ in me, Christ below me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height,
Christ in the heart of every one who thinks of me,
Christ in the mouth of every one who speaks to me,
Christ in the eye of every one that sees me,
Christ in the ear of every one that hears me!"

"I bind myself to-day to a strong virtue, an invocation of the Trinity.
I believe a Threeness with confession of a Oneness in (the) Creator of the Universe.
Salvation is the Lord's, salvation is the Lord's, salvation is Christ's.
May Thy salvation, Lord, be always with us! Amen".

For some thirty years he travelled incessantly the length and breadth of the land, carrying the Gospel to the most inaccessible places, preaching untiringly, baptising, driving out the evils of heathenism. The story of Patrick cleansing Ireland once for all from all snakes typifies his triumph of good over evil.

A unique characteristic of St. Patrick's mission is its monastic fecundity: his converts, both men and women, flocked to be monks and nuns. There was in the simplicity and forthrightness, the abnegation and exaltation of the Religious Life, something which especially moved the Irish temperament, and St. Patrick's path was marked by the foundation of monasteries, whose influence and power equalled those of episcopal sees. His own headquarters was the monastery of Armagh. It was the habit of Celtic Christianity that only bishops could receive the vows of virgins, and so monasteries must have bishops in readiness. They were schools, they were the training-grounds of clergy, and the custom grew for the bishop to live in a monastery as second and not superior to the abbot. The monasteries became centres of learning and of loveliness in art and craft, and from them went out disciples to carry their culture to north Britain, Switzerland, Germany, Gaul. And it all began with Patrick.

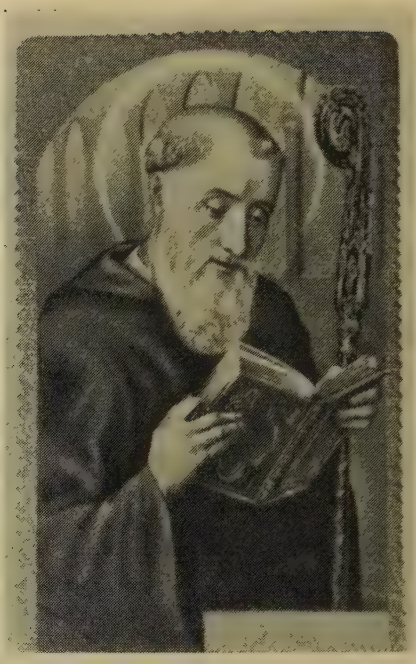
Patrick, when he baptised, did not disdain to teach the suitable converts how to read and write, for, although far from being learned (he describes himself as "rusticissimus", very homely indeed, and his Latin was certainly crude), he approved and desired knowledge for the service of God.

St. Benedict

(March 21)

"The sixth day before his death he ordered them to open up his grave. Soon after he was seized by a fever which quickly destroyed his strength. As the illness increased day by day, on the sixth day he let his disciples carry him down into the oratory, where he prepared himself for his departure by receiving the body and blood of the Lord—and then he expired while the disciples supported his weak limbs, standing upright and with his hands lifted towards heaven, praying until the last".

In this way did the Pope, Gregorius the Great, portray the death of St. Benedict. The event took place sometime after the year 543 and the Pope wrote his four dialogues about 40-50 years after that. Like all biographies of that day, the "Dialogues with the Deacon Petrus", in which the life of the holy man is outlined, attempt to prove that Benedict conformed to the ideal of the day, rather than to give a historical description of his life, as has now become the fashion. Much historical matter is undoubtedly included in the narrative and as the main source of informa-



St. Benedict

tion seems to be Benedict's second successor as abbot of the Order of the Benedictines, it is very likely that events from the later years at Monte Casino had been well preserved. On the other hand, the tradition of regarding death as the passage to the heavenly, the day of death from this earthly life as the true birthday of the saint, made the biographers yearn the more for an appropriate end to crown the life of their hero.

Be that as it may, St. Benedict's life work is very fittingly summarized in this description of his death. The main source to his work, as to his character, is the rule, Regula, for the monastic life, which it is believed has come down to us substantially as he left it. The very centre of this rule is the Opus Dei—God's Work. Nothing can take precedence over the services in the oratory of the cenobium. Only death itself could stifle the prayer of St. Benedict.

Death itself could not extinguish the flame he had kindled. The Master died—the disciples went on as he had taught them. Monte Casino was destroyed by the wars raging in Italy, barely a generation after the death of the saint who had built the monastery there. Gathering the Regula of their holy father Benedict and a few essentials, the monks escaped to Rome and soon the prayers went up from the new home near the Lateran. Here Gregorius the Great found the men whom he sent to England; new centres sprang up there, which in their turn sent missionaries to the Germanic peoples. Through Benedict the Church finally took root in England. Through England Rome became paramount amongst all the sees in Western christendom—and through the English church Europe was saved from sliding into utter barbarism in the Middle Ages.

All this was purely accidental to Benedict's work. As a young man he left the world, as so many did in the fifth and sixth centuries in Italy. The old order had broken down. A few years of peace would be followed by long years of warfare and plunderings. The resulting lasciviousness and fatalistic despair of the pagan world reached far into the ranks of the Church, and all over Italy the mountains were full of men who in despair had left the world behind. The Egyptian desert had been filled with hermits and cloistered men during the preceding centuries, when law and order broke down in those parts; now Italy, the former centre of government, of peace and security, found itself in the same position.

But as in Egypt, so in Italy did many of these men find not God—but only themselves. It became good business to be a peripatetic monk. If one house did not admire the "holy man" sufficiently, another family would surely provide the adulations. A brisk trade in the bones of martyrs would always help to eke out a living—"let us suppose they are those of martyrs", as St. Augustin put it.

The legend would know that Benedict of Nursia came from an old patrician family. He himself would claim to be an unlettered man, but his lifework carried the true stamp of the great days of the Roman republic. The pater familias who ruled the family with a firm hand, yet he himself under the law of the senate and of tradition, became the abbot of the cloistered family. Clearly St. Benedict was a man who commanded the respect of his surroundings, a born leader of men. Soon after he had begun his life as a hermit, several of the aimless vagrants settled around him; just as soon they became tired of following him on the narrow path towards the goal which once must have been theirs also. Revealing their guilt and rootlessness, they did him the honour of attempting to poison him.

Not long after another group settled around him and the old Roman families began to send their sons for him to educate, away from the temptations and soul-destroying emptiness of Rome. Now the parish priest became full of envy and dispatched seven young maidens to dance naked in the garden of the monastery. Rather than stir up trouble, rather than risk the welfare of the new community because of the attack which was clearly aimed at him personally, he left the area and its Christians to the tender care of their pastor. With a few followers he settled on Monte Casino which was still in a pagan part of the country. He destroyed a temple to the goddess Venus on the top of the mountain and erected a church of St. Martin in its place, preaching the gospel and baptizing the peasants.

In his rule, St. Benedict describes the purpose of the cenobitic life as being that of obedience to God, of taking up the strong and bright weapons of obedience in order to fight for the Lord Christ, our true King, by good works. He knows full well that there is no reason to feel elated, if he is able to bring "the malignant evil one to naught, casting him out of his heart with all his suggestions, taking his bad thoughts, while they were yet young, and dash them down upon Christ". He knows also that the good which is in him comes not from himself, but from the Lord and he says with St. Paul: "By the grace of God I am what I am". "He that glorieth, let him glory in God". But how can we expect "to escape the pain of hell" if we are not willing to share "by patience in the sufferings of Christ, that we may deserve to be partakers of His kingdom"?

This is the Prologue. Next he describes what kind and manner of man the Abbot should be, the Abbot "who holds the place of Christ in the monastery". If Benedict gave his abbot true monarchical powers amongst the monks, he also describes his immense responsibilities for the life of his whole family; "on the day of Judgement he will have to give an account

to the Lord of their souls, as well as for his own". It is interesting here to note, that nothing shall be done in important matters without hearing the counsel of all the members of the community—all, "because it is often to the younger that the Lord reveals what is best".

It is when Benedict comes to outlining the good works which are the instruments of perfection that we see him in his true grandeur. In spite of having left the world behind, of having turned his back on the normal state of man in family, church and society, he envisages the life of the monk very much in terms of the normal, regular development of the baptismal grace. Here is no athletic asceticism. Here is a true school of the Lord's service. Of course, these precepts will have one meaning in the monastery, another outside—but there is nothing here which is not worth pondering for Christians both in and out of the world:

"What are the instruments of Good Works"?

"First instrument: in the first place to love the Lord God with all one's heart, all one's soul, and all one's strength.

2. Then, one's neighbour as oneself.
3. Then not to kill.
4. Not to commit adultery.
5. Not to steal.
6. Not to covet.
7. Not to bear false witness.
8. To honour all men.
9. Not to do to another what one would not have done to oneself.
10. To deny oneself in order to follow Christ.
11. To chastise the body.
12. Not to seek after delicate living.
13. To love fasting.
14. To relieve the poor.
15. To clothe the naked.
16. To visit the sick.
17. To bury the dead.
18. To help in affliction.
19. To console the sorrowing.
20. To keep aloof from worldly actions.
21. To prefer nothing to the love of Christ.
22. Not to gratify anger.
23. Not to harbour the desire of revenge.
24. Not to foster guile in one's heart.
25. Not to make a feigned peace.
26. Not to forsake charity.
27. Not to swear, lest perchance one forswear oneself.
28. To utter truth from heart and mouth.
29. Not to render evil for evil.
30. To do no wrong to anyone, yea, to bear patiently wrong done to oneself.
31. To love one's enemies.
32. Not to render cursing for cursing, but rather blessing.
33. To bear persecution for justice's sake.
34. Not to be proud.
35. Not given to wine.
36. Not a glutton.
37. Not drowsy.
38. Not slothful.
39. Not a murmurer.

40. Not a detractor.
41. To put one's hope in God.
42. To attribute any good that one sees in oneself to God and not to oneself.
43. But to recognize and always impute to oneself the evil that one does.
44. To fear the day of Judgement.
45. To be in dread of hell.
46. To desire with all spiritual longing everlasting life.
47. To keep death daily before one's eyes.
48. To keep guard at all times over the actions of one's life.
49. To know for certain that God sees one everywhere.
50. To dash down at the feet of Christ one's evil thoughts, the instant that they come into the heart.
51. And to lay them open to one's spiritual father.
52. To keep one's mouth from evil and wicked words.
53. Not to love much speaking.
54. Not to speak vain words or such as move to laughter.
55. Not to love much or excessive laughter.
56. To listen willingly to holy reading.
57. To apply oneself frequently to prayer.
58. Daily to confess one's past sins with tears and sighs to God, and to amend them for the time to come.
59. Not to fulfil the desires of the flesh; to hate one's own will.
60. To obey in all things the commands of the Abbot, even though he himself (which God forbid) should act otherwise; being mindful of the precept of the Lord: "What they say do ye; but what they do, do ye not".
61. Not to wish to be called holy before one is so; but first to be holy, that one may truly be so called.
62. Daily to fulfil by one's deeds the commandments of God.
63. To love chastity.
64. To hate no man.
65. Not to be jealous, nor to give way to envy.
66. Not to love strife.
67. To fly from vainglory.
68. To reverence seniors.
69. To love juniors.
70. To pray for one's enemies in the love of Christ.
71. To make peace with an adversary before the setting of the sun.
72. And never to despair of God's mercy".

This is a code for the monastery—yet it is much more. This is the code for a man who is seeking perfection—yet in losing his life, he is finding it: It is clearly discernible why the Benedictine monasteries became great centres of learning and social action. When it became their glory, it became their temptation and the reason for their downfall, but wherever and whenever they have diligently sought, in humility and obedience to carry out the Work of God in the Oratory and to work with their hands or brains for the upkeep of the family of monks for the rest of the time, they have been centres of true charity.

A modern religious, Fr. Gabriel Hebert, explains the paradox in this way: The members of religious orders are called to poverty, not as if possession and administration of wealth were evil in themselves—if so, how could Jesus have worked in a carpenter's shop—but on the contrary, that the existence within the social order of groups of men and women, who

have freely surrendered the right to possess and administer wealth, may help all the members of the Body to escape from making the pursuit of wealth into an end. They are called to celibacy, not as if any slur whatever were thereby cast on the holiness of marriage, but on the contrary to bear witness to the redemption of the sex-instinct in marriage as well as in celibacy, to be the instrument of the spirit. They are called to obedience, not as a way of escape from the responsibility of making decisions, but in order to help all men to escape from enslavement to the self-instinct and to ambition, and to live their lives in obedience to God. (Liturgy and Society, 192)

"O God, by whose grace the blessed abbot Benedict, enkindled with the fire of thy love, became a burning and shining light in thy Church: Grant that we may be inflamed with the same spirit of discipline and love, and ever walk before thee as children of light; through Jesus Christ our Lord. Amen".

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

(March 25)

The Collect.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

The Annunciation

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The liturgical observance of the Feast of the Annunciation cannot be traced earlier than the seventh century, though as early as the third century March 25th had been determined as the date of the Annunciation by Christian chronographers. They arrived at this conclusion by an overly simple logic. It was thought that Jesus died on March 25th; hence with the assumption that years of His earthly life must have been exactly even in number, it was deduced that the beginning of His Incarnation must have fallen on March 25th also! It is highly probable that this reckoning had some influence on fixing December 25th, in the fourth century, as the date of our Lord's Nativity (see commentary, p. 96). In England March 25th was observed as New Year's Day from the time of the Norman Conquest down to the year 1752—hence the comment of Richard Hooker in his famous Ecclesiastical Polity (1594): 'We begin therefore our ecclesiastical year with the glorious annunication of his birth by angelical embassage'.

A spanish Council at Toledo in the year 656 appointed December 18th for the liturgical celebration of the Annunciation, in order to avoid having it occur in Lent. The Eastern Church, however, in the Council of 692 (known as in Trullo), decided on March 25th, and it was this latter traditional date that the Church in Rome adopted when the feast was instituted by Pope Sergius I (687-701). Propers for the feast are found in the Gelasian Sacramentary, but not in the Gregorian until after the time of Pope Sergius.

THE DYING

Seldom, these days, are the dying allowed to know they are dying. Doctors and nurses, relatives and friends, from humanitarian motives, combine in a conspiracy of silence to prevent the patient knowing his last hours have come. The priest is naturally averse to forfeit the trust which the hospital staff repose in him by any action which might interfere with the duty of the doctor to prolong life. Yet he also has a duty he dare not deny, and that is to prepare the dying to meet their Creator.

This difficulty may in part be overcome by faithful instruction, so that the soul, whether in sickness or in health, is always prepared for death. Every Communion, especially a sick Communion, prepared for with due solemnity, is a preparation for death. For in Communion we prepare to meet, under a veil, him whom at death we meet face to face.

Duly prepared by repentance and faith, the dying soul approaches death with perfect trust in the love of the merciful Saviour to whom the Church commends him. This is the appointed means whereby the grace of eternal life is received, by means of which a Christian soul passes through the grave and gate of death unto its joyful resurrection.

"Suffer us not, at our last hour, for any pains of death to fall from thee". This is a prayer with a terrible warning, but that it will be granted is assuredly the most blessed promise of the gospel. Nothing is so inspiring, nothing so utterly destructive of materialism and infidelity, nothing is so supremely lovely, as a holy death. It has the beauty of finality, this last renunciation of all, even life itself, to be found again in Christ—"with me, in Paradise".

In his *Salve for the Sick Man*, Perkins quaintly writes: "Affliction and calamities of life are, as it were, harbingers and purveyors of Death.

And we are first to learn to entertain these messengers, that when Death, the Lord himself shall come, we may in better manner receive him". If, like St. Paul, we have learnt to die daily, death is but the entrance into life, and departure the advent of peace where "all that is not music is silence".

DISCIPULUS.

(Taken from "THE CHURCH TIMES").

ST. JAMES' SETTLEMENT

Warden's Report—6th February, 1957.

1. *Club Feeding Project*: The club feeding project after a few months of preparation commenced last month. 120 boys and girls from St. James' Junior Clubs get a decent breakfast every day at the cost of 10c. per meal, (the actual cost of the meal being 50c.). The menu varies every few days but the food value of the meal remains the same: e.g. 2 oz. of meat, ¼ oz. of fat, and bread or rice or bean to make up a total 1000 cal. per person per day. Here are two examples of the menu:—

a) Minced beef and bread.
½ pint of sweetened milk (skimmed) or soup enriched with multi-purpose food.
Calcium tablet and Vit. C tablet.

b) Meat and noodle.
Milk or soup.
Vit. tablets.

We are grateful to CARE and to the Church World Service who show great interest toward this project, and their generous support encourages us to go forward.

2. *Protestant Club Leaders Conference*: 6 leaders from the Settlement joined the Protestant Club Leaders' Conference sponsored by the Protestant Relief Council held at St. Thomas's School, Shamshuipo. About 60 leaders from various clubs attended and talks on principles and methods of group work, religion in club and other topics were discussed. Apart from discussion and lectures there is also opportunity for club leaders to exchange experience on their work.

3. *Chinese New Year Holiday*: Outing to New Territories and Hong Kong were arranged for club children during the New Year's Holidays. The Youth Club went to "The Bride's Pit" at Taipo and seemed to enjoy the good three-hour-walk from the train-station and back. A group of younger boys and girls took off to Old Pine Grove just before the New Year's Eve and had a delightful afternoon romping in the pine wood.

The "Printers" organised themselves a visiting tour with their instructor and visited St. Thomas Printing Press and Tan Kan Po Technical School where they learnt a lot on printing work in other schools.

4. *A "Trainee" gets his start*: This is the story about one of our lastest 'graduates'—Lam Sheck Chow. He is a lad with a deformed back and was very shy and depressed when he first came to us ten months ago through the Almoner of Violet Peel Centre. He was put in the woodcraft group and soon he was able to carve very dainty penknives and small chests. He learnt to master the different tools with great dexterity and proved himself a determined and industrious worker. After a time he forgot entirely his handicap which troubled him so much before. Then last week Rev. Hsu of the Church of the Good Shepherd asked for an assistant to

help his club. Lam Check Chow was recommended to try. He is now a happy young man who is going to give what he has learned from St. James' to some other lads very much like him ten months ago. He will be paid well for his work and we wish him all the best in his new mission.

LETTER FROM LONDON

AMONG the fourteen Prime Ministers who, prior to the advent of Mr. Macmillan, have directed the destinies of this country in my lifetime there can be no question that Sir Winston Churchill stands supreme. How Mr. Macmillan will rank beside Lord Salisbury and Lloyd George must be left to history but I am not alone in thinking that he stands a fair chance of being runner up to Sir Winston. At any rate he has made a good start. He has shown courage, initiative and a commendable desire to subordinate party to national interests. And he is fortunate in possessing a good television manner which enables him to look viewers straight in the eye and direct his remarks to each individual. In delivering his first broadcast to the nation as Prime Minister he never once cast his eyes down to his notes nor did he hum and ha. There is something invigorating about him and as a new broom he is setting about clearing up the mess he inherited with every promise of making a good job of it.

Providence has been kind to us this winter for if we had had a repetition of what was experienced twelve months or more ago the shortage of oil and a run on stocks of coal would have brought about much tribulation. Of course there is still time for a really cold spell but a mild January has been a great blessing and spring is in the air. Birds are singing lustily, snow-drops and crocuses add a note of gaiety to the garden and to-day I have seen two rhododendron bushes in full bloom. And with the short days of December behind us it is light enough for a walk after tea.

There is a lot to be said for the liberty of the Press but competition between the national newspapers for circulation is going far beyond the bounds of discretion and decency. Not a day passes without some poor people being hounded by press reporters and the spying and invasion of private lives is becoming nauseating. Royalty is no longer hedged about as it was in Shakespeare's time and one can almost perceive the beginning of a campaign to denigrate the Queen because recent changes in the royal household are assumed to be in consequence of her loyalty to the principles of the Church in regard to the marriage tie. A few years ago a Press Council was set up to investigate complaints against the conduct of newspapers and every quarter a report is issued commenting on the cases brought before it. So far as the public can judge there seems to be little respect shown to the Council by the delinquents, who, if anything, gain more publicity without incurring any penalty, the Council only being in a position to admonish and not to punish. However, when the privilege of Members of Parliament is threatened then action can be taken and the summoning of an Editor to the bar of the House of Commons, a week or two ago, was a sharp reminder of the penalty which can be incurred. But even in this case the offender, by assuming the contrite air of a schoolboy in the presence of his Headmaster, was let off although he probably owed his escape from a period in the Tower to the uncomfortable feeling of his judges that they might be making themselves appear ridiculous. So with an impotent Press Council, an uncertain Parliament and a public which laps up sensational stories, respectable newspapers are going to have a

struggle to exist. While on the subject of the Press the four Oxford students who were fortunate enough to be released from Hungary have been treated very sourly by all papers except the one which bought, through the father of one of them, the rights to an exclusive story. The *Times* had some rather unkind things to say about the students' reticence at a Press Conference in Vienna and has brought upon its head a retort from the successful newspaper which concludes: "As for the sale of the exclusive stories who should know better than the *Times* that this practice of buying and selling them is as old as Mount Everest".—a not unmerited dig at the *Times* for its monopoly of reports from recent Everest Expeditions.

Considerable attention has been attracted by the long queues of would-be emigrants outside the offices of the High Commissioners of Canada, Australia and, to a smaller extent, South Africa. No longer is it a case of a landless cultivator or an unemployed artisan seeking a home overseas. To-day's queues are mainly composed of young scientists and technicians who see no future in a country where penal taxation curbs ambition and which treats those in the higher income brackets as if they were the idle rich (of whom all trace has now been lost). There has been a lively correspondence on the subject, mostly deploring the loss of so many potential leaders for this technical age and justifying their desire to embark on a career in lands where private enterprise can have full scope. The National Health doctors who find that £2,200 per annum is totally inadequate are threatening to go on strike whereas the beneficed clergy still struggle along on an average income of £6/700 with, in many cases a white elephant of a house.

P.S.C.

London, 9th February, 1957.

CORRESPONDENCE

(Letters on all subjects suitable for the Review are welcome)

Police Station,
Tsim Sha Tsui,
Kowloon.
12th February, 1957.

The Editor,
St. John's Review.

Dear Sir,

Re: Cathedral Servers.

At present the majority of the servers at the Cathedral are men in the Armed Forces and I cannot speak too highly of their faithfulness and devotion. Whilst we need the help they give us, due to their comparatively short stay in the Colony it is difficult to maintain a team of experienced servers.

There may be members of the congregation resident in the Colony who would like to have the privilege of helping at the altar and also enable us to increase the present small body of permanent servers.

Would those interested kindly get into touch with me. They will be warmly welcomed.

Letters sent to the above address or c/o St. John's Cathedral will find me.

Yours sincerely,

T. W. Wheeler.
Hon. Sec.—Cathedral Servers.

MICHAELMAS FAIR

Don't faint! It *is* time to be thinking of the Michaelmas Fair again; in fact one lady called on recently had already an impressive array of dolls' quilts made for the toy stall. Every Michaelmas Fair, we think that we must have reached saturation point, so generous is everybody's response, and every year we get bigger and better. Here is some of the information already to hand.

This year's Chairman and Vice-Chairman will be Mr. John Marden and Mrs. May Ho.

Lady Grantham has been kind enough to say that she will open the Fair for us.

The Fair will be on OCTOBER 5th. Please make a note in your diary now.

For the first time the Fair will be open from 11.30 in the morning.

The Fair will be in the Cathedral Hall and grounds.

And now for some requests:

Please may we have:

Photographs of last year's Fair.

Screw-top jars.

Scraps of material suitable for dolls' patchwork quilts etc.

Secondhand books.

White Elephants.

More workers for the Working party, which meets every Thursday afternoon from 2.00 onwards in the Harold Smyth room of the (new) Cathedral Hall.

All these (except for the last) will be welcomed at the Cathedral Office or can be called for if you telephone us (25015).

LENTEN SERMONS

Every Sunday starting 10th March, 1957, at 9.00 a.m. a course of Sermons will be preached on the Epistle for the day: The Reverend T. W. Beaumont, M.A. will preach on:

March 10th "The Discipline of the Spirit"
March 17th "The Discipline of the Body"
March 24th "The Fruits of Discipline"

Then the Reverend J. G. Froud will preach on:

March 31st "Christ the New Law"
April 7th "Christ the High Priest"
April 14th "Christ the Servant"

11.00 a.m.—The Bishop will preach on:—"The Manifest Mystery of God in Christ"

March 10th "Jesus Christ: Citizen"
March 17th "Jesus Christ: Son and Friend"
March 24th "Jesus Christ: Teacher"
March 31st "Jesus Christ: Son of God"
April 7th "Jesus Christ: Saviour"
April 14th "Jesus Christ: King"

6.30 p.m.—A course of Sermons will be preached on the Gospel for the day by:

March 10th The Rev. Canon A. P. Rose, M.A.
March 17th The Rev. Cheung Wing Ngok, B.A.
March 24th The Rev. C. Long, B.D.
March 31st The Rev. James Pong, M.A.
April 7th The Rev. Canon A. P. Rose, M.A.
April 14th The Rev. James Pun, M.A.

Wednesdays in Lent

Every Wednesday at 5.30 p.m. after Evensong beginning 13th February the Reverend R. Trueman, M.A. will preach a course of Sermons on:

"The Four Serious Songs of Brahms".

FOUR SERIOUS SONGS

By Johannes Brahms.

1. Ecclesiastes 3, verses 19-22.

It befalleth both men and beasts alike: as beasts die, so men die too. To all one breath of life hath been given, and no more have men than have the beasts; for all is vain and empty.

All must go unto one abode: all are fashioned of dust and earth, and return unto dust.

Who know'th if the soul of mortals upward fareth, and the spirit of cattle 'neath the earth journeyeth downward, journeyeth ever downward?

So I saw that naught was of greater worth than that a man should be happy in his labour, for that is his lot.

For who yet shall bring him thither that he seeth what shall be when he is gone?

2. Ecclesiastes 4, verses 1-3.

I journeyed on my way, considering, thinking of those who suffer oppression, and truly, truly, there was much weeping made by the sorely troubled, and no one brought them comfort, and those who were their

oppressors were all too mighty; wherefore no one came to bring them comfort. Then praised I those departed, whom death had taken from us, more truly than those alive, who still had breath within them; and he who is not, is better than both together—he who knoweth none of the wrong that under the heavens is done.

3. Ecclesiasticus 41, verses 1-2.

O Death, O Death, how bitter art thou to a man reminded of thee, when he enjoyeth pleasant moments and liveth free from sorrow, when he observeth his fortunes prosper, and feasteth at his ease!

O Death, O Death, how bitter art thou!

O Death, how kind art thou to those in need, who are old and feeble, lost amid a sea of woes, not expecting, nor hoping, that better days will come!

O Death, O Death, how kind art thou!

4. 1 Corinthians 13, verses 1-3, 12-13.

Though with the tongues of men and holy angels I should speak, and am without charity, then am I become as mere sounding brass or shrill tinkling cymbal. And though I should prophesy and should understand all the mysteries and master all knowledge, and though I have the faith abiding to remove lofty mountains, and am without charity, then am I as naught. And though I give all my possessions to feed the hungry, and let my body be burned, and am without charity, it profiteth me nothing.

Now we see through a glass darkly, but then indeed we shall see face to face.

Now I know imperfectly, but then I surely shall know, just as I am also known.

Now there abideth faith and hope and charity, these three; but I say charity is the greatest in worth among them.

THE LIBRARIAN'S PAGE

The Cathedral Library, which is in the new Cathedral Hall Building is open daily from 9 a.m. to 6 p.m. Any person who wishes to use it later in the evening can do so by arrangement with me.

* * * *

The most popular books in the Library at the moment are without doubt C. S. Lewis's books about Narnia for children. There are seven of these and the author has announced that the series is now complete. They are suitable for all ages from six upwards, children and adults, although perhaps seven to twelve is the age range within which they are most popular. C. S. Lewis has always acknowledged himself to be in many fields the pupil of George MacDonald, the Victorian writer and divine, and he proves himself an apt pupil of his master in the writing of children's books also. MacDonald was a great friend of Lewis Carroll and was among those who read "Alice" in manuscript and advised its publication, and he himself wrote some great children's books, of which "At the Back of the North Wind" has been recently re-issued by Dent at 12/6. Both MacDonald and Lewis are unashamedly Christian writers and this fact sets them a problem which has defeated many writers, that of including a moral in their stories, while hiding it. They both succeed to a large extent although MacDonald showed a falling off in his later books. C. S. Lewis does best in the first book

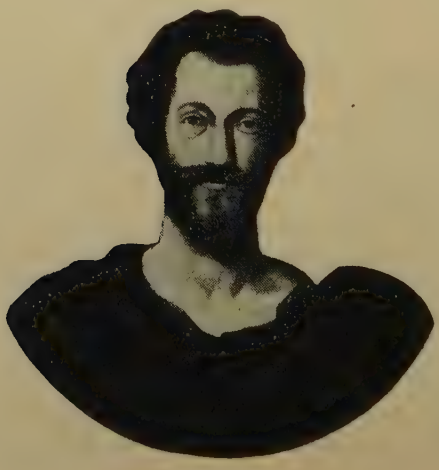
"The Lion, The Witch and The Wardrobe" which contains a fairly direct allegory of the Atonement, an allegory which would probably need pointing out to children if they were to realise it at the time of reading. In his later books there is no such distinct pattern, but what pattern there is is based on the theory illustrated in his "space-fiction" novels "Out of the Silent Planet" and "Perelandra", that if there are other worlds God will have manifested himself in them, probably in a different form to that which he took in this world but that where these worlds are "fallen" worlds, the pattern of the Atonement will be the same. This applies not only in the planetary worlds of the novels but also in the fairy-land "Narnia" of the children's stories. The characters of the children in these books are well-drawn and they are never made out to be impossibly good, while some of the animal characters are unforgettable: Reepicheepcheep the Gascon mouse, Tumnus the Faun and others, while even the title of one of the books, "The Horse and his Boy" is fascinating. Not all of these seven "Narnia" books are in the Library yet, though we hope to have them all soon, but those which are not can be borrowed from me personally.

Among the new acquisitions of the Library is Professor Farmer's Gifford Lecture for 1950 "Revelation and Religion, studies in the theological interpretation of religious types". (Nisbet: 17/6) This is one of the very few studies of the comparative history of religion from an explicitly Christian point of view. As such it is valuable, but one fears that it will not be of lasting value since it is neither written lucidly enough to be a simple guide to the subject nor with sufficient research and case-history to be a standard work.

T.W.B.

CHRISTIAN VERSE II

JOHN DONNE, 1573-1631



Holy Sonnets.

(i)

Thou hast made me, and shall thy work decay?
Repair me now, for now mine end doth haste,
I run to death, and death meets me as fast,
And all my pleasures are like yesterday;
I dare not move my dim eyes any way,
Despair behind, and death before doth cast
Such terror, and my feeble flesh doth waste
By sin in it, which it t'wards hell doth weigh;
Only thou art above, and when towards thee
By thy leave I can look, I rise again;
But our old subtle foe so tempteth me,
That not one hour my self I can sustain;
Thy Grace may wing me to prevent his art,
And thou like adamant draw mine iron heart.

(ii)

I am a little world made cunningly
Of elements, and an angelic sprite,
But black sin hath betray'd to endless night
My world's both parts, and (oh) both parts must die.
You which beyond that heaven which was most high
Have found new spheres, and of new lands can write,
Pour new seas in mine eyes, that so I might
Drown my world with my weeping earnestly,
Or wash it, if it must be drown'd no more:
But oh it must be burnt! alas the fire
Of lust and envy have burnt it heretofore,
And made it fouler; Let their flames retire,
And burn me, O Lord, with a fiery zeal
Of thee and thy house, which doth in eating heal.

(iii)

This is my play's last scene, here heavens appoint
My pilgrimage's last mile; and my race
Idly, yet quickly run, hath this last pace,
My span's last inch, my minute's latest point,
And gluttonous death, will instantly unjoint
My body, and soul, and I shall sleep a space,
But my ever-waking part shall see that face,
Whose fear already shakes my every joint:
Then, as my soul, to heaven her first seat, takes flight,
And earth-borne body, in the earth shall dwell,
So, fall my sins, that all may have their right,
To where they are bred, and would press me, to hell.
Impute me righteous, thus purg'd of evil,
For thus I leave the world, the flesh, the devil.

THE CHILDREN'S CORNER

Wopsy

I. TAKING CHARGE

NOW at that time there was in Heaven, a very small angel whose name was Wopsy. It wasn't really an angel's name, for they have to be long and beautiful, but even the Archangels were hard put to remember Wopsy's real name, for it had fourteen letters and was pronounced differently from any of the fourteen.

Ever since Wopsy could remember, and he had a very long memory for such a small angel, he had spent all his time loving God and had never had even two shakes of a cat's tail to do anything else. Then one day God called him by his long and beautiful name and Wopsy paid attention quickly because it was so unusual. And God said: "Wopsy, you are going to be a Guardian Angel and watch over people as well as loving Me."

When Wopsy heard this he just couldn't help clapping his hands, which were angel's hands of course, and made a beautiful sound like little silver bells tinkling. You see he had always envied, in quite an angelly sort of way of course, the important angels who guarded people from harm and big and little devils and so on. Wopsy wasn't a bit afraid of devils, for whom he had a great contempt, quite out of proportion to his size.

Then God told Wopsy that because he was only small and without any experience of guarding people he would start with a very small person. Just a baby it was to be and a black one at that.

"Oh! how lovely," cried Wopsy, and his hands tinkled and tinkled. He simply loved black babies, all the little angels did, because they had big white eyes and such a beautiful shiny black skin.

"May I call him Shiny?" asked Wopsy at once, and God said he could call him anything he liked because he had only a horrible pagan name which meant "He-who-eats-too-much." Moreover, God said He

hoped that if Wopsy looked after him well He-who-eats-too-much would one day be baptised and have a lovely Christian name.

So Wopsy flew off with his wings making a noise like the wings of butterflies when they are happy. First he flew to see some important Guardian Angels who were not then engaged but who had lots of experience and he asked them for some tips. They gave him so many that Wopsy got them all mixed up and had to spend quite a time straightening them out. When all was ready at last and the tips were all neatly stored away between the feathers of his wings, he flew off and slid right down a moonbeam because he was a very happy little angel, and landed right in front of the hut where He-who-eats-too-much lived with his parents. Wopsy clapped his hands outside the door, but no one came so he went right through the door as angels do and looked for the black baby.

"Oh, dear!" he said, "What an awful place to live in and wherever are you, Shiny?" Just then he heard a tiny noise under a piece of cloth in the corner, and there he found the tiniest black baby he had ever seen. "Oh," said Wopsy, "What a lovely black baby and how beautifully

shiny!" Then he kissed him with an angel's kiss which made the baby stop making a noise at once. It opened its eyes and Wopsy looked right down into its soul. But suddenly he trembled and nearly fell over with horror, for right down in the soul of Shiny he saw nothing but darkness, and he knew it was caused by original sin. "Oh, dear!" said Wopsy, "I must try to change that." Then he went outside and sat on a stone to think. But as soon as he sat down he started loving God as hard as he could, and he was glad because he knew that was the best way to find out what to do.

Poor Wopsy! It had been rather a shock to find that the soul of a black baby was quite as black as its skin. Wopsy had never seen a soul like that before, they didn't have any like that in Heaven. It had made him feel quite poorly for a minute or two. Of course, it wasn't Shiny's fault that his soul was black, but there it was and it did seem a shame. He really must do something about it.

For quite a long time, years and years it might have been, Wopsy was so busy, but it was really only a few minutes, he loved God as hard as he could. Then he sprang up and flew off to do some exploring. First of all though, he took another peep at Shiny to make sure he was safe and sound and sleeping peacefully. Then he was off, in and out of the trees, over the fields and hills, seeing what he could see. What a lot of queer beasts there were prowling about under the trees! They were so

wonderful, especially the lions and the elephants, that Wopsy simply had to stop on a tree and praise God about them for a bit.

Just to be on the safe side, and because he knew his duty, Wopsy flew back to Shiny for a minute then. It didn't take him even that long to get there because even small angel have a simply marvellous way of getting about even when there are no moonbeams to slide down. He arrived just in time to chase away two enormous beetles and a spider that were going to wake Shiny up and make him scream. Then he flew off again, back over the trees faster than any bird until he came to a village, where he had a peep at lots of black men and women all fast asleep. Wopsy was glad to see all these people so quiet and good, he said to himself that if they're all like that they can't be very difficult to look after. But another Guardian Angel with lots of experience who happened to be passing said: "You wait till they all wake up, honestly you never saw such a crowd."

Wopsy didn't stay to have a chat, although he would have liked to, for you see he had to get his bit of exploring done before day-break. Off he flew again till he saw another village in the distance. Then suddenly his wings fluttered and trembled, his eyes danced with real angel's joy, and with a song of happiness he flew straight towards a tiny house where a little lamp was burning. Before you could say Jack Robinson he was inside and dancing about tinkling his hands and fluttering his wings. Then he knelt down and bowed very low and was quiet for a long time. He was just loving God as hard as he could and thinking about Shiny with the black soul that didn't shine at all.

Presently he sprang up, waved his hand to say goodbye and flew off over the trees again. It was nearly morning now and the tree-tops were full of brightly coloured birds singing away as hard as they could. It seemed to Wopsy that they were all loving God too and that made him very happy, so he sat for a minute on the topmost branch of a tree and tinkled his hands together and sang his own song about loving God. It was a wonderful song, now it sounded just like the nightingale in the evening, now like a little stream chasing through the reeds and tumbling over the stones, now like a little breeze playing in the leaves, but all the time there was another part which was much more quiet and beautiful and that was the real angel part of the song.

When the morning came and the sun peeped through the trees Wopsy flew back to the hut to keep an eye on Shiny when he should wake up. He sat down beside him and went on singing his angel's song, thinking what a pity it was that Shiny couldn't sing it too.

CHILDREN'S CHURCH

March 3rd	*Quinquagesima* *Senior: Jeremiah—In the Dungeon* *Junior: Eileen and her Garden* Hymn 654 'The King of love my Shepherd is' Hymn 623 'Praise my soul the King of Heaven'
March 10th	*First Sunday in Lent* *Senior: Jeremiah—Faithful unto death* *Junior: Androcles and The Lion* Hymn 97 'Forty days and forty nights' Hymn 647 'Stand up, stand up for Jesus'

March 17th	*Second Sunday in Lent* *Senior: Ezekiel—Among the Captives* *Junior: The woman who was kind to Elisa* Hymn 119 'Take up thy Cross' Hymn 515 'He who would valiant be'
March 24th	*Third Sunday in Lent* *Senior: Ezekiel—Vision of God* *Junior: The Man with four friends* Hymn 555 'Lead us heavenly Father, lead us' Hymn 255 'O Jesus I have promised'
March 31st	*Fourth Sunday in Lent (Mothering Sunday)* Hymn 368 'Once in Royal David's City' Hymn 540 'Jesus, good above all other' The children will come into the Cathedral to receive violets to give to their parents. We ask all Mothers and Fathers to be there.

We are very glad to welcome Miss Burt, Mr. Watson, Mrs. Leong and Miss Hurlbatt. We thank Mrs. Ruffles for all she has done and look forward to having her back with us again. Mrs. Nichols and Christine, Mrs. Pakenham-Walsh and Carolyn, and Mr. Delingpole have left us and we are sorry to see them go.

So many times in these pages Mrs. Temple has said farewell to her teachers and thanked them for their help. Now the time has come for us to wish her a happy and restful holiday, and to thank her for the constant inspiration she has always been to us all. The children are making her a scroll and presenting it to her when she says goodbye to us on her last Sunday here—24th February.

Holy Baptism

We welcome into the Church:

Jan. 27th	Jonathan Martyn Moore
	Christopher John Knott
	Candace Elizabeth Jean Campbell
	Alison Caroline Cranmer-Byng
	Mark Anthony Joslyn
	Jean Mary Astwood
	Michael Guy Hardingham

Christian Burial

"In sure and certain hope of the Resurrection"

Jan. 30th Enderby Raymond
Feb. 8th Robert Grainger
Feb. 11th Harold Edward Swabey

ST. JOHN'S CATHEDRAL, HONG KONG

CATHEDRAL SIDESMEN, MARCH, 1957.

3rd March	*Quinquagesima*	
8.00 a.m.	Mr. J. B. Hart	Mr. L. D. Kilbee
9.00 a.m.	Mr. R. Li Mr. E. Anbudaiyan	Dr. E. To Mr. T. Cheng
11.00 a.m.	Mr. E. H. Rawlings Mr. V. G. T. Davis Sir John Kinloch Mr. T. W. Fripp	Mr. A. S. Hill Mr. M. Morley-John Mr. G. S. Coxhead
6.30 p.m.	Mr. G. Sneath	Mr. J. Fowler
10th March	*1st Sunday in Lent*	
8.00 a.m.	Mr. L. B. Stone	Mr. G. Arliss
9.00 a.m.	Mr. P. F. Fung Mr. P. Lynn	Mr. C. E. Wong Mr. F. H. Li
11.00 a.m.	Mr. F. K. Li Mr. B. C. Field Mr. L. C. Kotewall Mr. J. A. C. Hurlbatt	Mr. A. Todd Mr. J. B. Kite Lt. Col. H. Owen-Hughes
6.30 p.m.	Mr. G. Armstrong	Mr. A. Neale
17th March	*2nd Sunday in Lent*	
8.00 a.m.	Mr. T. W. Fripp	Mr. M. Morley-John
9.00 a.m.	Mr. W. A. Shea Mr. G. Sun	Mr. F. S. Li Mr. N. H. Young
11.00 a.m.	Mr. W. J. B. Carter Mr. F. C. B. Black Mr. F. H. Kwok Col. F. S. Rittgers	Mr. H. Howell Mr. G. A. Kemp Mr. T. F. Stainton
6.30 p.m.	Dr. The Hon. K. C. Yeo Mr. K. Phillips	Mr. T. Wheeler
24th March	*3rd Sunday in Lent*	
8.00 a.m.	Mr. E. H. Rawlings	Mr. C. Y. Yeap
9.00 a.m.	Mr. F. H. Li Mr. F. Ong	Mr. P. Lynn Dr. E. To
11.00 a.m.	Mr. J. L. Marden Mr. E. G. Stewart Lt. Col. T. F. C. Hamilton Mr. R. W. H. Maynard	Mr. C. R. Holmes Mr. I. de Leschery The Hon. D. J. S. Crozier
6.30 p.m.	Mr. P. Ruffles	Mr. R. Joslyn
31st March	*4th Sunday in Lent (Mothering Sunday)*	
8.00 a.m.	Mr. L. B. Stone	Mr. G. A. Kemp
9.00 a.m.	Mr. F. S. Li Mr. P. F. Fung	Mr. E. Anbudaiyan Mr. C. E. Wong
11.00 a.m.	Mr. G. C. A. Lupton Mr. J. B. Hart Major L. G. Stringer Mr. G. Arliss	Mr. J. K. Wilson Mr. D. Kwok Mr. V. G. T. Davis Mr. L. D. Kilbee
6.30 p.m.	Mr. T. Wheeler	Mr. R. Roberts

Extract from Church of England Trust Ordinance No. 2 of A.D. 1930.

ELECTORAL ROLL

16.—(1) A roll of electors shall be formed by every Church Council on which persons claiming to be qualified electors in the church concerned shall if their claim is allowed be entered and they shall remain on the roll as long as their title to be qualified electors in the church concerned continues.

(5) Qualified electors are persons of either sex of eighteen years and upwards who:—

(*a*) are baptised and are members of the Church of England or a Church in communion therewith and

(*b*) do not belong to any religious body which is not in communion with the Church of England and

(*c*) are not entered upon the electoral roll of any other church in the Diocese and

(*d*) have signed the declaration set forth hereunder.

I, ... being a worshipper at the Cathedral of St. John the Evangelist, Hongkong, declare that I have attained the age of eighteen years and reside ..... and am a member of the Church of England or a Church in communion therewith and do not belong to any religious body which is not in communion with the Church of England and that I am not entered upon the electoral roll of any other church in the Diocese.

Dated this ..... day of ..... , 19 .....

Signed .....

This is the basis of responsible Church membership in Hongkong.

Services at the Cathedral.

SUNDAYS:

Holy Communion 8 a.m. and 12 noon.

Sung Eucharist 9 a.m.

Mattins and Sermon 11 a.m.

Children's Service 11 a.m. (in Cathedral Hall).

Baptisms 3.30 p.m.

Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.

Mattins at 7.30 a.m. (except Tuesdays).

Evensong at 5.15 p.m.

Holy Communion (in Cantonese) Thursday at 8 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

"ST. JOHN'S CATHEDRAL"

By A. S. ABBOTT.

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All the proceeds entirely devoted to the Cathedral Building Fund.

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ST. JOHN'S CATHEDRAL ACTIVITIES

Badminton Club.

Secretary-Treasurer: Mr. R. Colbourne.
Representative of H.K. Badminton Association: Mr. D. Kwok
Meetings: Monday, Wednesday and Friday 8.00 p.m.

Table Tennis Club.

Secretary-Treasurer: Mr. D. Firmin.
Meetings: Wednesday 8.00 p.m.

The Cub Pack.

Akela: Mr. D. Loulli.
Bagheera: Mr. H. Martin.
Meetings: Wednesday 4.30 to 6.30 p.m.

The Scout Troop.

Group Scoutmaster: Mr. R. Joslyn.
Scoutmaster: Mr. D. Loulli.
Assistant: Mr. G. Piddington.
Meetings: Friday 7.00 to 9.00 p.m.

Sunday Evening Fellowship.

Immediately following Evensong at 7.30 p.m.

Male Voice Choir.

Secretary: Mr. E. C. Roe.
Conductor: Mrs. M. M. Sainsbury.
Meetings: Friday 7.00 to 8.30 p.m.

ST. JOHN'S REVIEW

Rev. J. G. Froud,
St. John's Cathedral,
Hong Kong.

Dear Sir,

I enclose an annual subscription to the *St. John's Review* of Twenty-four / ~~Twelve~~ dollars*. Please send the *Review* to the following address†:—

.....

.....

Yours faithfully,

* Cross out whichever is inapplicable. Cheques should be made payable to St. John's Cathedral.
† Please print name and address in Block Capitals.

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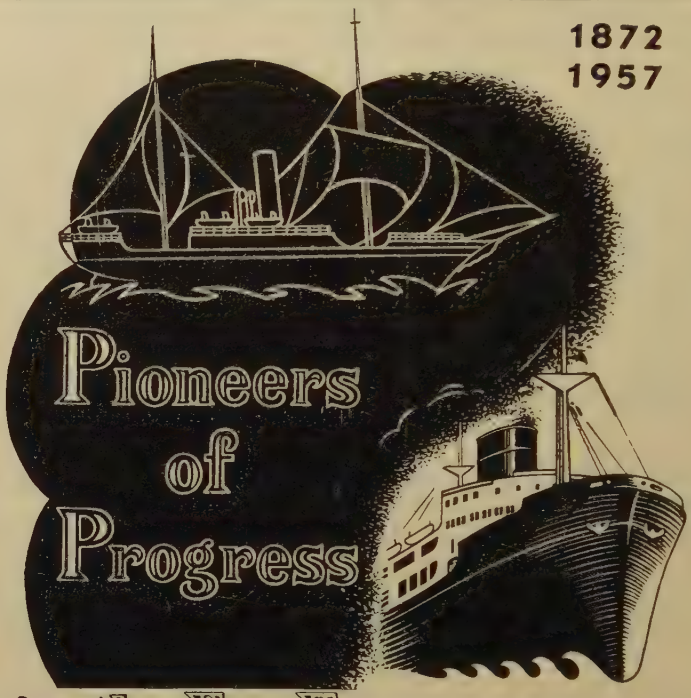

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ON SUNDAYS:

8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
11.00 a.m. Mattins and Sermon.
12.00 noon. Holy Communion.
3.30 p.m. Baptisms.
6.30 p.m. Evensong and Sermon.

ON WEEKDAYS:

7.30 a.m. Holy Communion on Saints' Days, Feast Days, and Tuesdays.
7.30 a.m. Mattins.
5.15 p.m. Evensong.

March 3. **QUINQUAGESIMA.**

9.00 a.m. Holy Communion. Sermon: The Reverend James Pong, m.a.

Mattins. Hymn 257 (1st T.), 'Glorious thing of thee are spoken', Venite chant 92, Psalm 15 chant 93, Te Deum Old Set II, Benedictus chant 100, Anthem 'Almighty God, who hast me brought'—*Thomas Ford*, Hymn 236 (T. 362), 'Breathe on me, Breath of God' Hymn 171, 'For the beauty of the earth'.
Sermon. The Reverend T. W. Beaumont, m.a.
Lessons. Genesis 12 v. 1-9: 1 Corinthians 12 v. 4-end.

Evensong. Hymn 226, 'Ye servants of God, your Master proclaim', Psalm 30 chant 149, Magnificat chant 94, Nunc Dimittis chant 98, Hymn 233, 'Gracious Spirit, Holy Ghost', Hymn 442 (1st T.), 'All things bright and beautiful', Hymn 32, 'And now the wants are told, that brought thy children to thy knee'.
Sermon. The Reverend Canon A. P. Rose, m.a.
Lessons. Genesis 6 v. 5-end: 1 John 3 v. 16-end.

March 6. **ASH WEDNESDAY.**

March 10. **1st SUNDAY IN LENT.** **(Broadcast).**

9.00 a.m. Holy Communion. Sermon: The Reverend T. W. Beaumont, m.a.

Mattins. Hymn 108, 'When I survey the wondrous cross', Venite chant 136, Psalm 51 chant 138, Te Deum Old Set II, Benedicite—Ms., Hymn 88 (T. 104), 'When wounded sore the stricken heart' Litany, Hymn 215, 'We sing the praise of him who died', Hymn 333, 'Take up thy cross the saviour said'.
Sermon. The Right Reverend The Bishop.
Lessons. Genesis 13: St. Matthew 9 v. 1-17.

Evensong. Hymn 85 (T. 11 2nd), 'Jesus, who this our Lenten-tide', Psalm 143 chant 144, Magnificat chant 96, Nunc Dimittis chant 123, Hymn 84 (T. 4), 'O Maker of the world, give ear', Hymn 210, 'Rock of ages, cleft for me', Hymn 31 (1st T.), 'Saviour, again to thy dear name we raise'.
Sermon. The Reverend Canon A. P. Rose, m.a.
Lessons. Genesis 8 : St. Mark 14 v. 1-26

March 17. **2nd SUNDAY IN LENT.**

9.00 a.m. Holy Communion. Sermon: The Reverend T. W. Beaumont, M.A.

Mattins. Hymn 92, 'Forty days and forty nights', Venite chant 237, Psalm 119 v. 1-16 chant 238, Te Deum chant 79, Benedicite—Ms., Anthem 'Lord for thy tender mercies sake'—*School of Dr. Tye*, Hymn 162, 'I bind unto myself to-day', Hymn 373, 'Fill thou my life, O Lord my God'.
Sermon. The Rt. Reverend The Bishop.
Lessons. Genesis 18 v. 1-15: St. Luke 15 v. 11-end.

Evensong. Hymn 96 (1st T.), 'The royal banners forward go', Psalm 119 v. 32-48 chant 238, Magnificat chant 196, Nunc Dimittis chant 136, Hymn 308 (2nd T.), Christian, seek not yet repose', Hymn 334 (1st T.), 'Lord, as to thy dear Cross we flee', Hymn 27, 'Abide with me; fast falls the eventide'.
Sermon. The Reverend Cheung Wing Ngok.
Lessons. Genesis 9 v. 1-17: St. Mark 14 v. 27-52.

March 24. **3rd SUNDAY IN LENT.**

9.00 a.m. Holy Communion. Sermon: The Reverend T. W. Beaumont, M.A.

Mattins. Hymn 91, 'Christian, dost thou see them', Venite chant 254, Psalm 119 v. 73-88 chant 240 and 241, Te Deum chant 206, 207 and 203, Benedicite—Ms., Anthem 'Turn Thy face from my sins'—*Thomas Attwood*, Hymn 86, 'Saviour, when in dust to thee', Hymn 271, 'God is working his purpose out as year succeeds to year'.
Sermon. The Rt. Reverend The Bishop.
Lessons. Genesis 18 v. 16-end: St. Luke 18 v. 1-14.

Evensong. Hymn 182, 'Father, hear the prayer we offer', Psalm 119 v. 105-120 chant 248, Magnificat chant 227, Nunc Dimittis chant 286, Hymn 160, 'Holy, Holy, Holy! Lord God Almighty!' Hymn 215, 'We sing the praise of him who died', Hymn 24 (2nd T.), 'Sun of my soul, thou saviour dear'.
Sermon. The Reverend C. Long, B.D.
Lessons. Genesis 3 v. 1-15: Romans 5 v. 12-end.

MONDAY, March 25. **ANNUNCIATION OF THE BLESSED VIRGIN MARY.**

March 31. **4th SUNDAY IN LENT. MOTHERING SUNDAY.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. G. Froud.

Mattins. Hymn 213 (1st T.), 'Jesu, meek and lowly', Venite chant 237, Psalm 119 v. 145-160 chant 248, Te Deum Old Set I, Benedicite—Ms., Anthem 'God so loved the world'—*J. Stainer*, Hymn 210, 'Rock of ages, cleft for me', Hymn 515 (2nd T.), 'Shall we not love thee, Mother dear', Hymn 214, 'There is a green hill far away'.
Sermon. The Rt. Reverend The Bishop.
Lessons. Exodus 1 v. 8-14 and v. 22 and chapter 2 v. 10.
St. Luke 18 v. 35 to 19 v. 10.

Evensong. Hymn 320, 'O help us, Lord! each hour of need', Psalm 39 chant 125, Magnificat chant 108, Nunc Dimittis chant 291, Hymn 296 (2nd T.), 'Guide me, O thou great Redeemer', Hymn 108, 'When I survey the wondrous cross', Hymn 33 (2nd T.), 'The day thou gavest, Lord is ended!'
Sermon. The Reverend James Pong, M.A.
Lessons. Genesis $24^{29\text{-}61}$: St. Mark $15^{1\text{-}21}$.

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